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UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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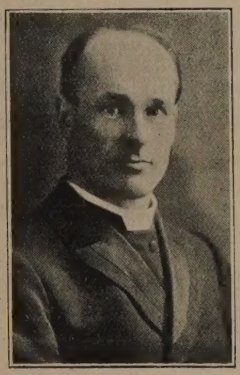


Rev. EDGAR THACKRAY,

M.A., B.D., Ph.D.

Born 1876 at Clayton, Bradford, Yorks. Educated at village school, subsequently at Thornton Grammar School. Went into business up to 23 years of age, when he was admitted to the Unitarian Home Missionary College, Manchester (1899-1906); was Gaskell Scholar, 1901-2; gained B.A. degree, Victoria University, 1902; was Durning-Smith Scholar, 1903-4; M.A. (Vict.) 1905; first senior student in new hall of residence "Summerville," for Unitarian Home Missionary College, 1906; Hibbert Scholar, 1906-7, and went to Harvard University, U.S.A., and gained its degree of Ph.D., 1907. On return from America he accepted appointment as minister, Huddersfield Unitarian Church, 1907; became B.D., of Manchester (Vict.) University, 1908. In addition to his ministry at Huddersfield he had charge of the Elland Unitarian Church, 1907-9, and of the Dewsbury Church, 1909-1914. As "plan secretary" for the Yorkshire Unitarian Union he arranged preaching supplies for many of the smaller churches of that Union. His pastorate at Huddersfield has been of the most happy kind. He and his wife, who is herself a University graduate (B.A.), were active in all branches of church work, and won the united affection and appreciation of their people. Dr. Thackray resigned his work at Huddersfield to take up his appointment to the ministry at Stand in succession to the Rev. R. Travers Herford, B.A., and concluded with farewell services on July 26th, when a presentation of a purse of gold was made to Dr. and Mrs. Thackray in appreciation of their seven years of service. They have left the Huddersfield church in a flourishing condition and in possession of a body of enthusiastic workers. At the farewell meeting it was publicly said of them that "they had held aloft the banner of the church, and all the church represents, and they would pass it on to their successors unsoiled." Dr. Thackray holds strongly and definitely to the Unitarian position and never shirks the name. He and his wife are numbered amongst the valued contributors to our "Unitarian Monthly." They have entered upon their new sphere of labour at Stand with good auguries for a prosperous and happy future.

If, for the age to come, this hour
Of trial hath vicarious power,
And, blessed by Thee, our present pain,
Be Liberty's eternal gain,
Thy will be done! —Whittier.

Christianity is the true remedy for war, not Christianity in name, not such Christianity as we see, not such as has grown up under arbitrary governments in Church and State; not such as characterises any Christian sect at the present day, but Christianity as it is lived in the soul and came forth in the life of its founder; a religion that reveals man as the object of God's infinite love, and which commends him to the unbounded love of his brethren.

—W. E. Channing.

The mount for vision—but below
The paths of daily duty go;
And nobler life therein shall own
The pattern on the mountain shown.

—F. H. Hosmer.

Home Circle.

Put it Through.

By Ruby Archer Doud, in "The Nautilus."

Something that you want to do?
Put it through!
You can do it if you will,
Think so now, and think so still
In the doubt and failure hour.
Strong desire will summon power.
To your wish be bravely true—
Put it through.

Has a vision come to you?
Put it through.
Never mind what others say.
All the world will come your way
Once you make the thing you mean
Stand out bold and firm and clean.
If you start it, finish too!
Put it through.

Does your way seem queer and new?
Put it through.
Seek no model—have no fear,
What you are is first time here.
Keep your dream before your eyes
In your earthly enterprise.
Live the life that's born in you—
Put it through!

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

Chapter X.—FROM THE ANTIPODES.

Quite a flutter of excitement was caused by the receipt of a letter from James Beadle, Elizabeth's brother, with the news that he was setting sail for England, and that he would shortly be seeing them. He had been away for thirty years. Naturally his aged parents, not to mention his sisters, often desired to see him. They had hoped against hope, and often doubted whether they would ever see him again. And now that this news came there was much cause for rejoicing that there was real prospect that James Beadle would reach England in time to see his parents still alive.

And he came. He was a fine, tall, broad shouldered man of about fifty-five, and noticeably handsome in carriage and appearance. He had prospered as a land-agent and merchant, and seemed to be well off. His parents and sisters received him joyfully. He made his home chiefly at Jim Benson's, where of course there was every sign of hearty welcome.

How it gladdened the heart of his aged mother, approaching four score years of age, to see her long-lost son! and what gratification it was to him to see his parents, though unfortunately his father was a paralytic stretched helplessly in bed. For all that the old man had his senses, and could share the joy of the wanderer's return, and was able to talk. James Beadle had contributed to their support in the past, and was anxious to do what he could to relieve them from anxiety. And now that they were able to look upon his face and his handsome presence they were not only grateful but they felt proud of him.

What tales he told of the life away in New Zealand; of the Maori natives, of the British settlers, of the hot lakes, and the burning mountains! And now that he was in England he must see something of London, and Manchester, and Glasgow, and Edinburgh, and other places. So the time of his sojourn soon sped away, and at the end of six weeks he bade farewell, to return home, saying that—all being well—he should come again before very long.

James Beadle, it appears, was an elder in a Presbyterian Church where he lived, and a member of the Church choir. He was not heard to say whether he accepted the usual orthodox doctrines or not. From his position in his Church it seemed that he did. But he was reserved on such matters and on some others. At Jim Benson's he was in contact with Unitarians, and went to service with them a few times. He listened and made no comment, and did not show any disposition to talk theology, so that it did not appear to what extent his mind was at work on such matters. Probably he did not trouble himself about these things, accepting the popular teaching, and resolving not to bother about doubts and questionings. His reserve was respected, and there was no attempt to draw him into open expression of his thought.

It was about eight years before he came again. He was coming to England by the North Pacific route through America, visiting Niagara and other places on the way. Naturally there had been some change at Learton since his previous visit. His father had died, and his mother, still living, shared the home of one of her younger daughters. Though over eighty years of age she continued to be hale and hearty. And it was thus he found her. His sister Elizabeth Benson was still in business, but she and Jim were hoping to get out of it before long. With the help of Uncle Kinsman's legacy they had bought five cottage houses; they were paying off a mortgage on them, and when that was cleared they hoped to dispose of the business and go into a quieter life. But they were not quite ready for that. So he found them where they were on his former visit. Again he remained about six weeks, and returned this time across Europe via the Mediterranean and the Suez Canal.

Soon after he reached home again a very tragic occurrence happened. One of his married stepsons lost his reason through religious mania. And the dreadful news came that in a fit of insanity he had cunningly murdered his own wife and children while asleep in their beds. This was a very great trouble to James Beadle, and it sent a feeling of horror

throughout the whole of that part of New Zealand. The poor lunatic was put into an asylum to be kept under permanent restraint. "Religious mania" is one of the direful results of orthodox theology. The supposed fearful wrath of God and the terrors of everlasting torment in hell so much impressed upon people where there is nothing taught but undiluted orthodoxy has much to answer for. Where the true religion of Infinite Love is accepted such a thing as religious mania with all its terrible results is impossible.

It was never known by his friends in England how much this awful tragedy weighed upon James Beadle's mind. Letters from him were few with long intervals between. When he wrote he did not open his heart. He seemd to be apparently in good health, and though business in New Zealand was then in a depressed condition, and he was doing comparatively little trade, there was nothing in the tone of his communications that could lead anyone to dream of any further serious calamity.

But one day Elizabeth Benson received a letter from New Zealand which was not addressed by her brother. It was written by his youngest stepson. When it was opened it revealed the awful fact that James Beable was dead. He fell suddenly as he was leaving Church where he had been attending a week-night choir practice, and when he was lifted up he had ceased to breathe.

By his will James Beadle left a little money to his mother, to be divided amongst his five sisters if she did not survive him. And as Grandmother Beadle died before there was any final settlement the five sisters had it.

So ended this connection of Jim Benson and his family with New Zealand. They were glad that their distant relative had been able to visit them. After his many years of absence, with long intervals of complete silence during which he seemed lost to them, James Beadle's letters had been matters of exciting interest. That years of correspondence by letter had been followed by seeing him in the flesh had been an exceeding gratification, and it was now an abiding and a precious memory.

(To be continued.)

The Unitarian Reason Why.

9.—WHY BELIEVE IN A CHURCH?

As a Unitarian you believe in a Church?

Yes, I do.

Can you tell me why? You must have good reasons for it.

I have good reasons. I know that there are very many people who refuse to be connected with any kind of church. Some make scornful remarks about churches and openly assert that they are useless, and that they do more harm than good, and therefore they do not believe in them at all. But such people judge the matter rashly, and without proper knowledge of the matter.

Yet no doubt, you admit that some of the charges they make against churches are true?

Not against the church as an institution. They are only true of the wrong use made of churches. For instance—it is said that there is much cant and hypocrisy in churches, but how can that be due to the existence of the church if there is also much cant and hypocrisy that is not in the churches? It is said too that there is much false teaching in churches, and that people are deluded and misled by mischievous ideas and doctrines propagated in them, but as that charge is true of other institutions it does not touch the church itself as an institution.

What then are your reasons for belief in a church?

They are many. I will give you a few. (1) The spiritual nature of man must not be starved for lack of nourishment, and an institution such as we name —the Church—is necessary to promote its exercise and development (2) Man needs spiritual fellowship; the Church is required to provide for that. (3) The spirit of man seeks after the Absolutely Perfect and worships that, and the church is necessary for the encouragement of collective worship. (4) It is imperative for the welfare of society that the highest principles of morality should be inculcated and impressed upon the minds and hearts of all people; the Church exists for that. (5) Man is a religious being, constituted for the enjoyment of right relationship with all that is around him, including his fellowmen and the Power that created him; the Church is instituted specially to develop the religious sentiment, and is necessary for that. (6) It is of tremendous importance for human welfare that right doctrines should be taught concerning life, what it is for; the nature of God the Source of life; man's relationship to God; the way to live; the nature of man; the way to be saved from danger; man's destiny; and many other things that are called theology—for all this the Church is necessary. These are some of the reasons why I as a Unitarian believe in a church.

It comes to this then: that you believe in a church as an institution required to promote the exercise and development of man's spiritual nature in the fellowship of public worship, and for the teaching and propagation of religion or the perfect life.

Yes. You can sum it up that way. If there were no institution established specially to devote attention to these concerns, man's higher nature would certainly be very much more neglected, and most of the noblest inspiration and moral quickening in human affairs would be lacking.

You do not consider that the Church is a perfect institution?

I do not. Every human institution is just what people make it. The Church can be improved and made more perfect just as the people who use it are inclined; there are greater and nobler possibilities in it than have ever been realised. I believe in it as indispensable to human progress, to man's truest welfare and blessedness.

Is Christianity a Failure ?

Of course, Christianity cannot be pronounced a failure, while in reality "it never has been tried." Whenever it has conflicted with racial instincts and national prejudices in the counsels of peoples, the gospel of Christ has been assigned a subordinate place. The "Fatherland" has been generally believed to comprise all the Father's land, and national geography has been taught by far more faithfully and devoutly than the gospel of human brotherhood. Racial instincts antedate by untold milleniums of universal elements in any religion, and the roots of selfishness and the lust for power and dominion still pump an abundant supply of life from the brackish subsoil of the primitive human.

Yet, whether it is true or not that Christianity has not as yet affected profoundly the course of human evolution, it is no doubt true that the upward curves of this evolution point in the direction of the sunny heights which the gospel of Christ reveals. Through afflictions, pains, and sorrows, as well as by the revelations of modern science and philosophy, the peoples of the world (the opinions of a noted Harvard professor to the contrary notwithstanding) are beginning to see that so long as the ideas of Slav and Teuton, Latin and Saxon, Asiatic and European, are allowed to nourish the lower passion of men, so long will the achievements of peace remain at the mercy of the sword. If the testimony of the whole history of our race is of worth, then we must believe that war is not the best cure for war, nor heavy armaments a guarantee of peace. The safe guides of the nations are their prophets, and not their generals; and the eternal years of God are on the side of the colourless garb of Nazarene, and not the flaming purple of a Cæsar.

"O Thou great Friend to all the sons of men,
We look to Thee: Thy truth is still the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day."

A. M. R., in "The Christian Register."

Present-Day Orthodoxy.

The following is taken from teachings used in Massachusetts within a few minutes' walk of two Unitarian churches, and which is forced on a body of young people numbering about three thousand, and is the text of practically all the sermons and lectures given in that "liberal" centre:—

"Should you die unsaved, all your sins will be brought to your memory at the Great White Throne. You will then be in the presence of the righteous judge. The books will be opened and your life works exposed by Him who cannot lie, and as you hear your sentence you will be speechless as the words shall fall upon your ear, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,' and then your doom will be fixed forever. How terrible the thought to be damned for all eternity! No chance of any change in that dark damned abode of the lost. The flame cannot be quenched. No matter how vile or helpless or sinful you may be, God loves you and wants your soul saved from eternal fire." —"The Christian Register," Aug. 27, 1914.

A Village Congregation.

A Postal Mission correspondent sends the following description of a Unitarian congregation in a village in a county in the South of England. It is evidently a case of just keeping the doors open. Fancy it being so little known that it took a stranger an hour and a half to find the chapel. Two considerations suggest themselves on this point: the utter lack of advertisement of the chapel services, plainly evident, and the probability that the visitor spent much of that ninety minutes in talk with people from whom he made inquiries. He could scarcely be called a Unitarian scout. Here is his account:—The nearest Unitarian Chapel to C—— is a comparatively small village sixteen miles from there, so about a month ago to-day he set out on his bike, thinking of attending afternoon school. The village has a population of about 7,000 I believe, but it took him an hour and a half to locate the Unitarian Chapel; nobody seemed to know where it was, until finally someone told him "I think Mr. So-and-so does." So he found Mr. So-and-so, and learned from him that they didn't have a Sunday School at all, in fact they only had a service every other Sunday night. However, he happened to have hit the right Sunday and was warmly pressed to stay to tea and then attend the evening service. The arrival of a student from London decided him to do so. The service is held in a kind of public hall, for which they pay £1 per year. They have a piano, but no one to play it. But don't think they haven't any music. They have a band—three old men over sixty, two with violins, and the other with a terrible double-bass fiddle. There were seventeen persons present, counting the parson and the band, and they had a record collection, two shillings and a halfpenny, of which H—— contributed one shilling. They were delighted I believe.

It looks as if this congregation is on the way to extinction—for unless its members bestir themselves and do something to make their faith widely known, the inevitable further decay and death of their society will ensue. But while there is a centre of life still existing, even though it be only a flicker, it ought to be kindled into more of the real fervour of earnestness and serious endeavour, that would lead to a revival of interest and accession of strength and permanent activity. A congregation which has existed ever since 1857, as in this case ought not to be allowed to die out if such a fate can be prevented.

Anecdotes and Illustrations.

HEAVEN IS WHERE LOVE IS.

Heaven is anywhere where love is. Once a sorrowing mother bending over her dying child was describing heaven in the old materialistic way. She told of the glory, of the brightness, of the shining faces of angels, when the little voice stopped her, saying: "I should not like to be there mother, for the light hurts my eyes." Then she changed the picture and spoke of the songs above, of the harpers with their harps, of the voice as of many waters, of the new song before the great white Throne; but the child said, "O, mother, I cannot bear any noise." Grieved and disappointed, she took the little one from its bed of pain and enfolded it in her arms with all the tenderness of her mother love. Then the little sufferer, near to all it loved best, conscious of the sweet comfort of the mother's love and care, whispered, "Mother, if Heaven is like this, may the Lord take me there."

SENECA ON WAR.

The very things which, if men had done them in their private capacity, they would expiate with their lives, we extol when perpetrated in regimentals at the bidding of a general. We punish murders and massacres committed among private persons; but what do we with wars, the glorious crime of murdering whole nations? —Seneca.

THE REWARD OF WAR.

The Duke of Marlborough observed a soldier leaning pensively on the butt-end of his musket just after the British victory at the Battle of Blenheim, so he said to him: "Why so pensive, my friend after such a glorious victory?" "It may be glorious," replied the soldier, "but I am thinking that all the human blood I have spilled this day has only earned me fourpence." In that remark there is but little patriotism. Any good obtained by war might certainly be gained without war. Canada, said Benjamin Franklin—might have been purchased from France for a tenth part of the money England spent in the conquest of it.

SISTERS OF MERCY.

But the noble Mexic women still their holy task pursued,
Through that long dark night of sorrow, worn and faint and lacking food,
Over weak and suffering brothers, with a tender care they hung,
And the dying foemen blessed them in a strange and Northern tongue.
Not wholly lost, O Father! is this evil world of ours;
Upward through its blood and ashes, spring afresh the Eden flowers;
From its smoking hell of battle, Love and Pity send their prayer,
And still thy white-winged angels hover dimly in our air. WHITTIER.

FATHER TAYLOR AND ANGELS.

Father Taylor, the seaman's chaplain, in Boston, U.S.A., was getting on in years and did not take kindly to the thought of dying. And one day, thinking to comfort him, a friend said: "Bless the Lord, Father Taylor, there is rest in heaven, and you will soon be there"; but he growled in reply: "Go there yourself if you want to, I want to stay here." "But think of the angels all waiting to welcome you," and he growled again: "I don't want angels, I want folks." And then in an instant the old radiance flashed out and he said, "Angels are folks too." The good old Methodist wanted a human heaven in which the only angels are just like ourselves.

WHO GOES TO HEAVEN?

When Jenny Lind was in Boston Father Taylor preached on amusements and spoke of her as "the sweetest singer that ever alighted on our shores." At the close of a sermon a man stood up on the pulpit stairs and asked whether a person who died at one of Jenny Lind's concerts would go to heaven? The old man glared at him, and said: "A good man will go to heaven, sir, die where he may, and a fool will be a fool wherever he lives, though he sits on my pulpit stairs."

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship wtih himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

The above statement is being reprinted in postcard form: 1s. 6d. per 100; 3d. per dozen, from the Editor.

The Line of Resistance.

"He that resisteth pleasures crowneth his life."—
Ecclus. xix., 5.

The Line of Greatest Resistance is the rule of progress in the realm of mind and morals. There is no royal road to learning. Whether for the son of a king or of a peasant, the road to knowledge is by resisting certain kinds of pleasure, and plodding at lessons and study. The way to greater moral perfection is by the steep and rugged path of discipline and higher service.

The line of least resistance is the rule of motion in the world of matter. Water follows the course which offers fewest obstacles. By far the greater part of creation appears to be organised on this plan. Large numbers of men and women perceiving this think that they may also go on the same line. "What matters it at the end?" they ask. "Let us eat and drink, for to-morrow we die," they say with the old-time philosopher. "A short life and a merry one, "is the motto of many. The pleasures of life are numerous and fascinating, and seem to lie on the line of least resistance. But it is easy to see to which side of creation those are tending who hold to these pleasures—the material rather than the moral.

Every form of life has its crown. The tree is glorified by its fruit; the birds and beasts have their consummating joy in their offspring. The crown of man's life is mental capacity, moral purity, success in self-denying service. By those who overcome temptations to easy and selfish pleasures can this crown alone be won.

The word "Resist" is essentially a term of morals. The sluggard does not talk of having resisted his desire to work, nor the drunkard of having overcome his sobriety, nor the coward of having conquered his courage. The sensualist does not say that his behaviour results from victory over his ideals. These have yielded, not resisted. A deep-seated consciousness in human beings realises that the line of least resistance is for man the way of moral decadence. The nobler man gains moral strength, spiritual power, only by resisting the pleasures that are distinctly unfavourable to such advance.

This is a pleasure-loving age. The many are giving more of time and money every decade to mere worldly enjoyment. It is, with large numbers, a reaction from the strenuous conditions of toil. But it is well that we should frankly face the question—Whither is this pleasure-seeking leading us? In the end the only pleasure for man is the joy which satisfies his higher nature. For this joy a man must willingly endure his cross of discipline and unpleasant opposition, despite the world's contempt, and struggle up to that level of service for God and man that characterises the world's Saviours.

"Whosoever may
Discern true ends here—shall grow pure enough
To love them, brave enough to strive for them,
And strong enough to reach them, though the roads
be rough."—J. Morley Mills (Failsworth Calender.)

The Unitarian Name.

BY CHARLES W. WENDTE, D.D.

The religious fellowship to which we belong is called and calls itself "Unitarian." This is not a name which we assumed ourselves; it is one which was bestowed upon us by our theological opponents. When it was first applied to our spiritual fathers they strenuously resisted the appellation, for the doctrine of the Trinity, which the term "Unitarian" seems especially to antagonize, is in reality the least objectionable to us of the five points of Calvinism. We emphasize far more our opposition to other leading doctrines of orthodoxy—such as the total depravity of human nature, the scheme of vicarious redemption, the infallibility of the Scriptures, and the endless character of future retribution. Yet since our opponents have so insisted on calling us "Unitarians" we have adopted the name. We must have some designation, and this term "Unitarian," bestowed upon us in reproach, has become endeared to us, not only from its associations for nearly three hundred years past in Europe and America, but still more by the fact that in the development of human thought and scientific knowledge during the past fifty years the word "Unitarian" has grown in intellectual and moral values far beyond its original significance. It is to-day, as I hope to show, the most suggestive, rich, and truly representative name borne by any sect in Christendom. The names of the other Protestant bodies are in some cases derived from a church polity, as "Congregational," "Presbyterian," "Episcopalian"; or they are called after a person, as "Lutheran" or "Swedenborgian"; or they have reference to an ecclesiastical rite, as the "Baptists"; or a denominational peculiarity, as the "Methodists."

It seems to be reserved for the liberal sects to inscribe on their banners words that represent great ideas and stand for lofty principles of faith and action. In this sense "Universalism" is a glorious name for a church. To include all, to save all, to restore and sanctify all mankind, to vindicate the all-wise, all-loving character of our Father in heaven, —surely, this is a noble mission for a church!

The name "Unitarian" would seem to contain even more—to be still grander in its suggestion and sweep. It not only includes all men in its loving thought and prayer; it also seeks to unite, to unify them. This unity it would not accomplish by insisting on uniformity of belief or conformity in religious rites and practices, but by oneness of moral purpose, by making piety, righteousness, and love the bonds that unite its members amidst large varieties of thought.

Unitarianism, therefore, while it stands for many important things, stands pre-eminently for this great principle of unity.

Scenes in Christian History.

BY REV. WILLIAM C. HALL, M.A.

XVI.—ZWINGLI.

The work of reformation in the Christian Church was not limited to Germany. There it was most vigorously pursued; but reaction against ecclesiastical abuses and debate over theological doctrines were widely extended over Western Europe. Other lands had movements of their own, independent of Luther's, and the breaking down of papal power by Lutheran Protestants was only one, if the greatest, of several assaults upon Roman Catholicism. We are in the habit of exaggerating the influence of the German Reformation, to the ignoring of many subsidiary, or rather supplementary, movements of protest and reform.

In this paper we present a few notes concerning the man to whom the Reformation in Switzerland was due. His figure in history has not such massiveness as belongs to Luther's; but within the more restricted range of his activities he was as remarkable for his intellectual force, his moral persuasiveness, and his practical influence, while for the toleration of his mind a comparison with Luther is altogether in his favour. In many ways less intense than Luther, he at least compensated for this deficiency by the breadth of his views. Further, we think that a careful examination of his work will show that he made a contribution to the purification of Christian practice and doctrine which is not insignificant when brought beside that which most of us have more closely considered.

Ulrich Zwingle, more correctly we should call him Huldreich Zwingli, was born on Jan. 1, 1484, in the village of Wildhaus, of which his father was then the most prominent resident. A child of unusual parts, early progressing beyond the instruction of the local pedagogue, he was at the age of ten sent to Basle for education, then to Berne. At Berne attempts were made to persuade him to enter the Dominican order, and these led his father to transfer him to Vienna. Desiring, however, not to neglect the study of theology, at the age of eighteen he returned to Basle, where he came under the influence of Thomas Wyttenbach, a teacher who many years before Luther, declared against the abuses of the Church and emphasised the redeeming power of Jesus Christ against the papal theories of indulgence. He gained from Wyttenbach his prime direction towards the reasonable interpretation of scripture. In 1506 he was appointed pastor of Glarus. Here, without neglecting his duties to his people, he made an exhaustive study of many Latin and Greek authors, practically committing them to memory, and of the New Testament. He made the acquaintance of Erasmus, whose influence upon him is to be regarded as the second great directing force of his efforts towards religious reform. He began at Glarus to preach a higher practical morality and politics, and sedulously trained himself in effective pulpit and public utterance. The twelve years he spent there were crowded with activity, yet they may fairly be regarded as years of probation and preparation for the work by which his name is remembered. In 1518 he was elected to the charge of Zurich. There taking his stand upon his own interpretation of scripture he vigorously preached against all doctrines which he judged to have no sanction in the New Testament; against indulgences, the celibacy of the clergy, and the mode of administering the sacraments. In his opposition to the sale of indulgences he was more fortunate than Luther. When the Franciscan monk, Bernardin Samson, came to Zurich preaching his indulgence, he was so successfully opposed by Zwingle that the Bishop of Constance forbade his clergy to admit him into their churches, the Council of Zurich refused him entry into the city, and the Pope ordered him to depart. Steadily his preaching won the appreciation of the people of his city and canton until they renounced the jurisdiction of the Bishop of Constance, and Zurich became a self-governing religious community. Complete revolt from Rome was effected in 1524. Berne followed suit. Other cantons remained loyal to Catholicism. Civil war resulted and lasted for two or three years till, after Zwingle was slain in battle, peace was made at Cappell in 1531. We quote from an appreciation of Zwingle's preaching: "His sermons were particularly distinguished for a sobriety of intellect and a manly solidity, which, with all his flights of pious feeling, ever retained a firm footing on the earthly soil of existent time and circumstances, never losing themselves in misty and uncertain fancies. If he were to reappear among us at the present day, certain persons might, perchance, consider his sermons deficient in evangelism, and too full of morals or politics. Thinking men, who had been driven from the churches by the spiritless babblings of monks, returned to them again and strengthened their faith in the Word of God."

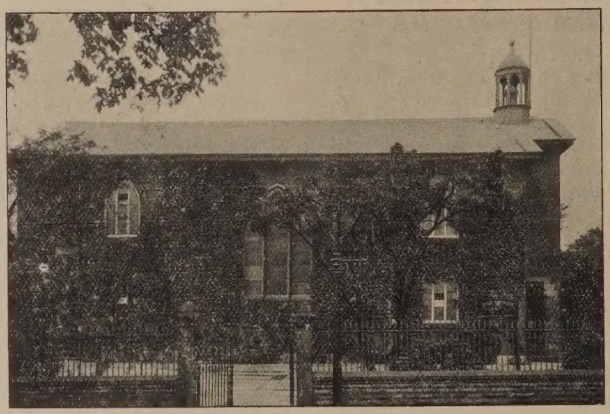
COUNT LEO TOLSTOY.

Further, to understand how Tolstoy the Russian nobleman became Tolstoy the "grand muzik or peasant (as Mr. Perris calls him), we have to remember the examples which he had before him of many members of his own class going to work as peasants and factory girls in order to express their love of their fellows.

He was also profoundly influenced by the Sermon on the Mount.

His thought and character passed through many stages of development, e.g., at first he was opposed to the freeing of the serfs, afterwards he took part in the administration of the Act that did set them free, but he thought to play the part of a patriarch to them, finally he abandons all sense of patriarchal superiority and becomes one of them, even going so far as to mow their grass and chop their wood.

—E. Thackray, Ph.D.



STAND UNITARIAN CHAPEL.

Stand Chapel is near Whitefield, between Manchester and Bury. It was founded as a result of the Act of Uniformity of 1662. The Rev. Thomas Pyke, who was the Rector of Radcliffe, near by, refused to conform, and was ejected from his benefice. Many of his parishioners left with him. Some of them residing in Stand and Whitefield, met secretly for worship in spite of the Conventicle Acts, probably at Old Hall, Stand, the house of Mr. Thomas Sergeant and in other places. In 1672, with more liberty they secured a license for the house of William Walker, as a place of worship. The barn still stands in Higher Lane in which the services were held. The Toleration Act of 1689 allowed the building of a chapel, and the first Stand Chapel was opened in 1693. This building was used also on week-days as a school, by arrangement with the trustees of the Stand Grammar School, until a separate school building was erected, sometime between 1711 and 1727. This original chapel was demolished in 1818, and replaced by the present building almost exactly on the same site.

There is not much to tell of the history of the congregation. On June 15th, 1715, during the ministry of the Rev. Joseph Heywood, a Jacobite mob broke into the chapel and did considerable damage. They carried the bell off, but it was brought back again, and is still rung every Sunday. The chapel was repaired and the cost defrayed by a grant from Parliament.

A serious crisis in the congregation occurred in 1791. The minister, Rev. Richard Aubrey preached the doctrines of Unitarianism. The orthodox minority in the congregation resented this and withdrew, and established what is now the Stand Independent Church. Mr. Aubrey was the first Unitarian Minister at Stand and it is interesting to note that he resigned the post of librarian to Dr. Williams' Library, London, to settle there.

A Sunday School was established in 1808, and it was the first in the neighbourhood that was connected with a place of worship. It was started in a room over some shippons, but was soon afterwards located in the Grammar School building. The present Sunday School was built in 1893 to commemorate the bicentenary of the opening of the first chapel. The centenary of the Sunday School was signalised by enlargement of the school building in 1908.

In 1867 modern pews were put in the chapel and other internal re-arrangements made. But the main original features are retained. It is oblong in shape, and there is a gallery across each end, one of which accommodates organ and choir; and against the centre of the north wall between, there is the pulpit and communion table. The chapel front is covered with ivy, and stands surrounded by a graveyard which was enlarged in 1877 and enclosed by the present boundary wall. In 1901, a lych-gate, the gift of the late Miss Wicksteed, was built.

Philip Pearsall Carpenter, son of Rev. Dr. Lant Carpenter, brother of Mary Carpenter, and of Dr. W. B. Barpenter, and uncle to Principal J. Estlin Carpenter, was one of the ministers of Stand Chapel, this being his first settled ministry after leaving college. He removed to Warrington at the age of 26 after five years at Stand, and afterwards became eminent as a sanitarian and scientist, and died at Montreal, Canada.

Two of its ministers, Revs. W. C. Squier and R. T. Herford have been secretaries of the N. and E. Lancashire Unitarian Mission; and the most prominent of the members of Stand Chapel in public life have been Mr. Mark Philips, M.P., and Mr. R. N. Philips, M.P.

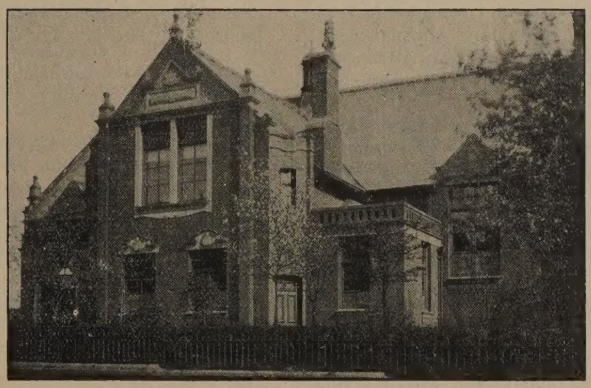
It is a singular co-incidence that the first minister at Stand who preached Unitarianism (Rev. R. Aubrey) came from the post of secretary to Dr. Williams' Library, and that the last minister—Rev. R. T. Herford, B.A.—a most decided Unitarian, has gone from Stand to be Secretary of that institution.

The Stand Chapel and congregation have exercised no small influence in their neighbourhood. The Sunday School and its various connected institutions have done much to shape the lives and characters of several generations to benevolent and useful service.

After more than two centuries since its foundation, the Stand Congregation can look back with pride on its long history with a lively consciousness that it is still the centre of vigorous life. It has just parted from a beloved minister who has spent 29 years in its service, and has welcomed his successor the Rev. Dr. Thackray, whose portrait and biographical sketch appear on our front page.

The following is the list of ministers with dates of service:—Robert Eaton, M.A., 1693-1701; Samuel Eaton, 1701-1710; Joseph Heywood, 1710-1729; Wm. Harrison, M.A., 1729-1737; William Bond, 1737-1783; William Dodge Cooper, 1783-1788; Richard Aubrey, 1788-1793; Thomas Smith, 1793-1811; Arthur Dean, 1811-1831; Thomas May, 1831-1841; Philip Pearsall Carpenter, 1841-1846; John Cropper, M.A., 1846-1866; William Croke Squier, 1867-1885; Robert Travers Herford, B.A., 1885-1914; Edgar Thackray, M.A.,B.D., Ph.D., 1914—.

(Most of the particulars of this sketch have been drawn from the account of "Stand Chapel" in the Jubilee Volume of the N. and E. Lancashire Unitarian Mission and its churches).



STAND UNITARIAN SCHOOL.

If you define "Unitarian" narrowly so as to include one theological doctrine, namely, the belief that God is one person and not three, the term properly describes a part of my faith. My little finger is Unitarian, perhaps, and it works in harmony with my whole hand and arm and body, but it is not the whole of me.

But if Unitarianism be defined very broadly, so as to cover the whole circle of religious thought and life in its freest and best aspects—if it is made to mean our oneness with God, nature, humanity, and heaven, then it becomes identical with Christianity as the universal religion which continually gathers into itself all light and love and life, and leads us along the broad highways of sonship, service, and progress. —Charles G. Ames, D.D.

To-day the Unitarian missionary needs the blood and grit of a Servetus, and the courage of Parker and Emerson. It is fight to-day with many of us, but the battle is not in the open, which makes matters worse. We are not publicly burned any more, merely frozen; but we have not lost hope. The conditions to-day in new centres are a mighty challenge for concentration and devotion, and I daresay no denomination has a mightier and more unselfish body of workers than the Unitarian Church has in its missionaries scattered in isolated centres.

—Clarence J. Harris, U.S.A.

PRAYER:

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; grant us that peace which the world can neither give nor take away; that we, who in all our dangers rely on Thy goodness, may under Thy Fatherly protection be defended against all adversities, and evermore rejoice in Thy blessed service. Amen.

SUNDAY SCHOOL HELPS.

Lesson Notes on Unitarian Doctrine.

By Rev. J. PARK DAVIES, B.A., B.D.

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement x.—"That Salvation in deliverance from sin and selfishness and every evil, and is gained by living a godly, righteous, and sober life."

OCT. 4th.—"ONE VIEW OF SALVATION."

(Sagage, pp. 93 f.) Scripture Reading, Isaiah lii, 13,-liii.

1. There are two distinct views of salvation. Which we adopt will depend on our theological standpoint. When we hear people say, as they often do, that they have been saved, what they mean is that their sins have been wiped out, that they have been received into God's favour—and all in virtue of Christ's death.

2. To get at the root of this belief we must look for a moment at the doctrinal system of which it forms a part. It implies that man was at first perfect; that he fell in consequence of the transgression in Eden; that pain and perdition followed; that the whole of the human race was involved. It was the function of the Law to make us conscious of our sinfulness. Salvation only came through Jesus Christ.

3. How it was that we were reconciled to God through Jesus is not always explained in the same manner. Somehow his sufferings were vicarious; divine justice was thereby satisfied; the breach between man and God was healed. Benefit, however, can only be derived on one condition. We must accept the theological structure on which the belief is founded.

4. For the modern mind the theory breaks down in three respects:—

(a) It misrepresents history. There is no corroboration for the story of creation in Genesis. Death was in the world before man appeared. Hence it could not have resulted from the alleged fall.

(b) It undervalues human nature. Man is not totally depraved. The sins for which he is responsible are those which he has himself—directly or indirectly—committed.

(c) It fails to do justice to God. It represents His original plans as being defeated. Moreover, a God that could inflict punishment on the innocent would not be worthy of our respect.

5. This view, in the form it has been stated, is gradually becoming less popular. Still it has by no means disappeared. That it contains elements of truth can hardly be doubted. These, however, may be included in a conception which is more in harmony with present day thought and sentiment.

OCT. 11th.—"ANOTHER VIEW."

(Herford, pp. 137 f). Scripture reading, Galatians v.

1. Salvation means literally being healthy or sound. That applies to our body, mind, soul and spirit. Looked at from this point of view salvation has a very wide and profound significance. Those who accept this view hardly ever speak of their being saved for it would amount to the same thing as though they claimed to have already reached perfection.

2. What is it we need to be saved from? Not the consequences of our sins, whether here or hereafter. Still less the consequences of the sins of another. When we transgress it is good for us that we should be punished. Whom God loves He chastens. What we need to be saved from are imperfections—social, mental, moral and spiritual.

3. When we enjoy perfect health, when we know all that is expedient, when we have overcome our evil inclinations, then and then only can it be said that we have attained to Salvation. Whether such an ideal is within the reach of any one of us to the exclusion of others may well be questioned. This fact, constitutes one of the most striking points of difference between the old and modern views of salvation. Whereas the former may be selfish the latter is of necessity altruistic.

4. We must not expect to be saved in the full sense of the word during our present existence. The moment we climb one step another step appears. This need not discourage us. Every genuine effort at reform and improvement in any direction will bring us to some extent nearer to our true destination. Along with this conception of salvation goes the belief that whatever good work we have failed to finish here may be perfected hereafter.

4. Again according to this view God is all-wise and all-loving. He can do no injustice, nor can His plans be defeated. Jesus has said that it is the Father's good pleasure to give us the Kingdom (Luke xii., 32). However low may have been our origin, however great may be the trials and failures connected with our progress it is our faith that sooner or later we shall be made one with God in Spirit and in truth

OCT. 18th.—"JESUS AS SAVIOUR."
(Savage, pp 100 f.) Scripture Reading, Matt. xi. 2-19.

1. Orthodox people are under the impression that Unitarians reject Jesus Christ as Saviour. That depends on the meaning we attach to the word. That by his death on the cross he rescues us from some imaginary torments in the life to come we cannot accept. But that he may help us to escape from the sin and degradation so frequently met with in this world we readily admit.

2. What was true of Jesus in his own time has been true of him in every subsequent generation. The sense in which he is a Saviour to us is determined by what we wish to be saved from. Thus:—

(a) To the majority of his first followers he was the Messiah. They expected him to deliver them from foreign oppression with all its associated hardships and restore them to prosperity and happiness.

(b) Paul found in him a Saviour from the dominion of the flesh. "Who shall deliver me out of the body of this death? I thank God through Jesus Christ" (Rom. vii., 24).

(c) Others, as was stated before, look to him for salvation from everlasting punishment.

(d) Unitarians too, regard Jesus as a Saviour. But what we say he rescues us from is—selfishness, greed, moral weakness, spiritual callousness, and all other evils which hinder our growth and development.

3. When asked how Jesus saves we answer that he does so in three ways:—

(a) By his teaching. This is plain to anyone who reads the gospels. Throughout—in parable, beatitude and sermon—the chief note is that of love—love to God and love to man.

(b) By his example. Both in his life and death Jesus testified to the truth of what he taught.

(c) By inspiring us. Few of us can read about Jesus without feeling a strong desire to emulate his character As he promised he is continually drawing us towards himself (John xii., 32.)

OCT. 25th.—"SALVATION BY CHARACTER."
(Hall, Point 31). Scripture Reading, Philippians ii., 1-18.

1. Those who build their hopes for Salvation on creed and dogma are fond of pointing to a passage in the chapter we have taken for our lesson (v. 6f). What is taught here, however, according to the best interpretation (that given e.g. by Dr. Drummond) is not the deity of Jesus but his great humility and submission to the will of God. He did not aspire after something beyond his horizon, but he put aside all unworthy ambition and came to the assistance of his fellow-beings on earth. He "took the form of a servant." Looked at in this light the passage is full of sublime meaning whether we agree with the underlying idea of pre-existence or not.

2. There is another statement in this chapter which points to the same conclusion—"Work out your own salvation with fear and trembling" (v 12). If salvation only comes through believing certain things about Jesus to emphasize the value of individual effort is useless. That, however, is the view not of Paul, but of later theologians. Anyone who reads the letters of the great apostle and especially I Corinthians xiii. can see that he everywhere lays the main stress on a good and pure character.

3. What is true of Paul is still more true of Jesus. Whenever he was asked about the conditions of entry to the Kingdom of God he always made it clear that nothing could take us there but love, integrity and righteousness. Proof of this is so ample that at is unnecessary to give instances. See, however, Matt. vii., 21; xxv., 31; Mark x., 17; Luke xv., 11.

4. Experience teaches us every day the value of character. Let us have right beliefs and opinions by all means. Still without character these, however correct, will not carry us far. We must spend the gifts God has given us in the service of the highest. Self-seeking ought to give way to self-sacrifice. It is only by spending the self that it can really be saved.

5. From such a conduct will follow two results. First of all we shall secure salvation for ourselves. Secondly, we shall be securing it at the same time and in the same proportion for others. Everyone that is saved is a saviour, and every saviour is saved.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Oct. 4 is marked as the day of S. Francis of Assisi, founder of the Order of Franciscan Friars. He died on Oct. 4, 1226. It is also given as the day of the completion of Coverdale's English translation of the Bible in 1535.

Oct. 11 was the birthday of Dr. Samuel Clarke in 1675, and the death day of Ulrich Zwingli, the Swiss reformer, who was first wounded and then killed at a battle at Cappel in 1531.

Oct. 18 is St. Luke's day. It was the birthday of Matthew Henry the Divine in 1662, and of Prince Eugene, the colleague of Marlborough, in 1663; and of Beau Nash, the Master of Ceremonies at Bath, in 1674. Reaumur, the maker of the old French thermometer, died on Oct. 18, 1757. The new buildings of Manchester College, Oxford, were opened on this day in 1893; and the last State Lottery in England was drawn on it in 1826.

Oct. 25 is S. Crispin's day, and is celebrated for the battles of Agincourt and Balaclava. S. Crispin is the patron saint of shoemakers. It was the birthday of James Beattie, the poet, in 1735; and the death day of two of our kings, Stephen in 1154 and George II. in 1760; also of Chaucer, the poet, in 1400, and Hogarth, the engraver, in 1764.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY.

X.

THE PSYCHOLOGY OF RELIGION.

Psychology is as we have seen an enquiry into states of mind. Religious psychology therefore is an enquiry into those states of mind regarded as pre-eminently religious. The subject matter of religious psychology is therefore broadly to be expressed as religious experience.

Theologians once (not so long ago) denied the psychologist's right to make such an enquiry. This was an echo of the old, and now (for liberal Christianity) abandoned quarrel between Religion and Science. This study is exceedingly difficult. It is moreover quite in its infancy. The term "Religion" is the subject of a great deal of controversy. The religious life was thought by the older theologians to be something supernatural—as being beyond all natural laws; conversion (with which I shall deal in the next paper) was regarded as being a divine intervention in human life—beyond all reach of man's investigation. But, believing as we do in the universal reign of law, we must take our stand with those who claim that religous experience is a fit subject for investigation, and that the results of such investigation will probably be of great value to all who, like Sunday School teachers, deal in one form or another with the religious life and its development.

The question of religion and religions is, as I have before hinted, an exceedingly vexed one. Only one fact is really beyond dispute, and that is that man is incurably and inherently religious. This is the primary fact for the religious psychologist. Religion is not anything added to a man's nature by outside influences. Whatever be the forms in which religious feelings clothe themselves, these feelings are universal in time and place. What do we understand by the term religion? When we speak of a man's "religion" do we mean that body of beliefs, forms, or rituals which a man professes, or performs? If we take this external view, then it is plain that religion can be taught just as "Geography" can. Surprising as it may seem this absurdly restricted view has been held and acted upon by many people both in the past (and in the present). A man's religion is (or should be) far deeper than these merely intellectual processes. Religion concerns the soul, and does not lie in "name, or form, or ritual sign" but in the deep things of the spirit, in the relation of the human soul to God. Such deep things as these are not capable of formal proof—a man cannot uphold his belief in God. Religion is emphatically a thing experienced, and for the man who experiences God in his heart, that is proof enough, and he needs no further proof.

We have at the outset then (and it is emphasised by the psychology of religion) to remind ourselves that religon is no external matter, but an integral part of a man's nature. Prof. James, in his great book "The Varieties of Religious Experience" applies to the "religion" which consists only of profession and form, and which is put off and on at will having no real relation to life, the term "second-hand" this term expressing its derived nature. To the real religion—the real experience of God in the heart that changes and transfigures a man's whole life, he applies the term "first-hand"—this implying its direct nature.

Experience is not by any means stereotyped. Each man has his own individuality, and therefore we cannot expect that men's religious experience will be uniform. We cannot either expect children to conform to the same standards, to answer the same appeals in the same way, to develop into the religious life and experience by the same route. The psychologist I have already named distinguishes two main types of experience. The first, which he calls "once-born," enter into full spiritual development calmly, harmoniously, and without any storm or stress—any mental struggle at all. The second class, which he terms "twice-born" are those who have "been through the fire," who emerge into full spiritual maturity through a period of struggle, more or less intense, or in Christ's words, are "born again."

I have indicated (as well as I can in so short a space) what line of study the psychologist takes. How is he to obtain his facts? Firstly from biographies, chiefly of Saints, these being in Prof. James' words "religious specialists." Then too we may make enquiries among ordinary people as to their experiences. The wider and more varied our enquiry is the more valuable will our results be. In the next paper I will deal with the method and results in relation to just one question, i.e. conversion.

Is such a study likely to yield any valuable results? Let us look at the question from our own point of view only. To put things very briefly, these are some of the benefits which are certain to accrue; there are others, however, which cannot be put upon paper.

1. We shall guard against the false estimate of religion which leads us to suppose that it can be taught.

2. It will help to make religious education scientific and methodic.

3. It will reveal to us methods of fostering the religious life of our pupils.

4. It will give us an insight into the workings of the religious spirit.

5. It will show the main lines of religious development in the young, and so help us to guard against the fatal error of encouraging manifestations of mature religion in immature souls, and so violating ther religious feelings and creating a distaste for religion.

National Conference Guilds' Union.

President: Rev. W. H. LAMBELLE. Hon. Sec.: Rev. H. FISHER SHORT.

Motto: "For God and the Good Life."

Monthly Message: "Feed my Lambs."

Confucius said a child's education should begin six hundred years before it was born. In this, Kung, the Master, anticipated Galton, the founder of modern Eugenics. Paradoxical though it be, there is no gainsaying the validity of the principle. Each individual child, however, has his own separate life to live —his own unique personality to develope. We cannot go back six centuries and correct the autecedents of our children, step by step; nor ought we to confine our attention to our children's children of six hundred years to come. That distant objective we shall do well to keep in view; but the duty that lies nearest is devotion to the personal welfare of the boys and girls of the living generation. They are more than mere first links of a chain stretching through centuries on which some problematical super-child may depend. Irrespective of their value for posterity, great as that may be, they have a value for themselves and for us. How precious they are for themselves they are blissfully unaware. Indeed it is one of life's little ironies, as it is also one of life's great blessings, that all of us dream or dance through what has been aptly called our formative period. But how precious they are for us we ought to have at least some idea. And since the world is ruled by ideas, we cannot but know that ideas, to be effective have to be translated into activity. The moral of which is that these Lambs of Christ have the right, as they have the need, to be led, and fed, and folded.

Here some pressing questions emerge. Who is called to this gracious ministry? How best may it be performed? The call, unquestionably, is to all who love the little child. Touching the second question; for those who would welcome new and fruitful ways of service, and for those who hold back for want of guidance, an interesting and attractive scheme may be had for the asking. Where the scheme is in operation it is an unqualified blessing. If you are interested please write Rev. H. Fisher Short, The Parsonage, Park Lane, Wigan, who will be happy to send you a leaflet entitled, "How to make a Children's Guild, which may include a Band of Faith, a Band of Hope, a Band of Love, a Band of Service, a Band of Joy." Give the scheme a trial during the coming winter session, and you will be thankful it was brought to your notice. —H. F. S.

Blind unbelief is sure to err,
And scan his work in vain;
God is His own interpreter,
And He will make it plain.
—W. Cowper.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

A Famous Manifesto.

The Effects of Alcohol on Naval and Military Work.

TO ALL MEN SERVING THE EMPIRE.

It has been proved by the most careful scientific experiments and completely confirmed by actual experience in Athletics and War, as attested by Field-Marshal Lord Roberts, V.C., K.G., K.P., Field-Marshal Lord Wolseley, K.P., G.C.B., and many other Army leaders, that Alcohol or Drink: (1) Slows the power to see signals; (2) Confuses prompt judgment; (3) Spoils accurate shooting; (4) Lessens resistance to diseases and exposure; (6) Increases shock from wounds. We therefore most strongly urge you for your own Health and Efficiency, that at least as long as the War lasts you should become Total Abstainers.

(Signed) THOMAS BARLOW, M.D., F.R.S., K.C.V.O., Pres. Coll. Phys., Physician to H.M. the King.

FREDERICK TREVES, F.R.C.S., G.C.V.O., Hon. Col. R.A.M.C., T.F., Sergt. Surgeon to H.M. the King.

G. J. H. EVATT, M.D., C.B., Surgeon General R.A.M.C.

VICTOR HORSLEY, F.R.C.S., F.R.S., Captain R.A.M.C., T.F.

G. SIMS WOODHEAD, M.D., F.R.S., Lt.-Col. R.A.M.C., T.F.

The foregoing Manifesto, addressed principally to Military and Naval Men, applies to others.

WHO SERVE THE EMPIRE?

Not only the Soldier and the Sailor who fight but also the men and women who cannot go to the front, who do their duty at home, who take care of their health, carry on the industrial war, avoid waste, keep cool.

These should also remember that Alcohol or Drink slows sight, confuses judgment, spoils accuracy, hastens fatigue, lessens resistence to disease and exposure, increases susceptibility to suffering from shock.

All men and women who serve the Empire should remember that Health, Efficiency and Reserve Power are endangered by Alcohol, and should become Total Abstainers.

Appeal everywhere to the public not to treat soldiers, sailors, territorials to intoxicating liquors.

"A righteous cause demands a sober people."

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

There has been much argument lately as to the rival claims of voluntary and paid work. This question does not greatly concern the women workers of our churches. But few of them are wealthy enough to pay others to work and many men may find it difficult to get the materials with which to do their share. Most of our League branches are too restricted in their resources to give anything but their labour. For them sewing is the most natural way of working. To such as these the parcels of ready cut-out-garments supplied by Essex Hall must have been a great boon.

The League Committee has also reason to be grateful. Many of its branches faced with calls upon them which they could not otherwise have met, might easily have been discouraged and have broken up. With this timely help, however, they can keep their members together, while they consider in what direction their forces shall take the next step.

Though necessity has caused many of our women's societies to be first of all sewing meetings working for their own immediate church needs there is a fine quality of public spirit and much latent energy in them, and they will be quite to use opportunities for public service, and to co-operate in all kinds of public work going on about them whether as individuals, or by putting their branch organisation to good account.

In the welter of contending nations, it looked at first as if our International Union would be quite wiped out. It is very small and weak yet, and its affiliated societies consist of small groups of women scattered about in eight or nine countries. Fellowship and cooperation between them seemed well nigh impossible, and the cause of International Peace and goodwill somewhat difficult to promote. But the Union even has found something to do. In America, Holland and Denmark its representatives are engaged in establishing the union on a firmer basis than ever by making it of practical service at this juncture.

Those who have read the notice in the "Inquirer" and "Christian Life" will see what is being attempted. Through the Dutch and Danish representatives many of our people are getting into communication with friends in Germany, Austria, or Hungary, and nearly a hundred applications for information have come to hand.

Some help the Union has also tried to give in finding hospitality for the luckless Germans, mostly schoolgirls who were left stranded here. It has not been a particularly easy matter to find people willing to shelter these innocent victims of war.

How hard it is in these days to practice the Golden Rule! What a test of one's Christian principles! If only people would bear in mind that in every guileless little "alien-enemy" they thus kindly treat and shelter, England will have a firm and grateful friend in the future, and by just so much help to lessen the aftermath of bitterness and rancour.

The Wide World.

The war must have been a fearful shock to the British section of the Associated Councils for fostering friendly relations between the British and German peoples, for only in June its organ "The Peacemaker" rejoiced in the "new atmosphere" of cordial and friendly relations as being "everywhere evident." The third annual meeting of the British Council had just been held. It was attended by the German Ambassador, Prince Lichnowsky, and by a distinguished delegation from Berlin consisting of the Rev. Dr. Lahusen, General Superintendent of the Berlin Churches; Herr Direktor Dr. Spiecker; and Pastor Siegmund-Schultze. The German delegates addressed the meeting.

Dr. Lahusen said: "We in Germany feel genuine affection for England. We do not need to preach peace to our countrymen, for we desire to live at peace with all, with the French and the Russians, above all with the English." And in reference to the Germans being such a military people, he said: "To safeguard and preserve our land in its difficult position: for this holy purpose alone do we bear arms; for this alone do we encourage in our young men the military spirit."—"Such love of our country need not bring us into conflict with England. . . . Is it not impossible, nay inconceivable, that we should ever turn our swords against each other? That would be the triumph of the powers of darkness. It would mean gross injury to the Divine cause and civilisation; it would mean the most fearful judgment which could come upon our lands."

But that sad calamity has come; and it is Germany that has forced it. The disillusionment of the peacemakers is terrible. Their great work must be undertaken by the Powers jointly, whose international Court of Justice shall yet compel peace and abolish war.

The Hungarian Unitarians in Transylvania must now be very seriously affected by the spread of the war into their neighbourhood. The Russians are reported as being about to cross the Carpathian Mountains to invade that part of the Austrian empire. These Magyar patriots have known troublous times enough in the past. Was not the great Kossuth a Magyar Unitarian?

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 56, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

TO OUR READERS:—Essays on "The Story of the Flood" are invited—see page 141, September issue. Not to exceed 1,000 words. The best essay, if good enough, will be printed in the "Unitarian Monthly," and the writer will receive a copy of the last annual illustrated volume bound up with index. Answer to T. F.:—Essay received.

Will the war strike a death blow at militarism? In any case it is hoped that it will destroy the military despotism that has been such a curse in Germany, and which has proved so disastrous to Europe.

The Rev. Paul Revere Frotheringham, of (Channing's) Arlington-street Church, Boston, U.S.A., preached at the service for Americans in Essex Hall, London, on Sunday, Aug. 30th, and occupied the Kentish Town pulpit on Sept. 6th.

The Pope has died, and a new Pope has been elected who takes the title of Benedict XV.

The N. and E. Lancashire U.S.S. Union held a successful conference at Newchurch, Rossendale, on Saturday, August 29th, when an interesting historical address on Teachers and Schools given by the Rev. W. T. Bushrod, provoked a helpful discussion.

Rev. Wm. Rosling, of Broadway Avenue Church, Bradford, Yorks, is suffering from a serious breakdown in health, and has lost the use of his hands.

Collections for the Prince of Wales National Relief Fund taken at Brighton Unitarian Church amounted to £14; at Plymouth, £5 6s.; at Unity Church, Islington, £43 16s.; at Aberystwyth, £3 3s. 4d.; Moretonhampstead Sunday School, 23 shillings; Moneyrea, £22 1s.; Dunmurry, £12 6s. 7d.. Newport, I.W., £10; Ringwood, £3 5s.; Middleton, £10. Correction: At South Shore, Lytham-road, Church, £5 10s.

The National Conference Union for Social Service has issued a pathetically pessimistic statement concerning the war, in which it suggests that its work for Social Reform has been merely "fiddling while Rome was burning." Never was such a lamentation exhibiting great lack of faith and utter distrust in its own efforts issued by a Unitarian organisation. "We have put our trust in man" and "had no contact with the Eternal," is part of the lament; mere "secular" reforms are scouted as not having "Christ" behind them. "We have got to find—our strength—in religion;—to go back to Christianity." Yes, by all means as much religion and Christianity as possible, for there cannot be too much. But can any good work be attempted without contact with "the Eternal"? And is not every "secular" reform sacred and part of practical religion and of real Christianity? Why go to so much pains to discourage mere Social Reform and "secular" work by implying that there is no religion in it? Such notions are not Unitarianism, whatever else they may be.

Mr. H. G. Chanceller, M.P., asserts in the "Christian Life" that "Half the trouble of our empty Churches is that the people who do use them forget that they are places of worship."

Mr. G. A. Birks, of Diss, son of Rev. W. Birks, has secured one of five senior county scholarships awarded by the Norfolk County Council with first class honours and with three distinctions. The scholarship is worth £65 per annum for three years tenable at a University, and Mr. Birks hopes to go to Cambridge next year. During the last three years he has won scholarships worth £315.

If report in the "Berliner Tageblatt" be true, our erstwhile friend the German Professor Eucken is so transformed by the war as to say: "One could call the British, on account of their hypocrisy, Pharisees; but perhaps the Pharisees were not so bad as the British of to-day. The Japanese have revealed themselves as scoundrels, but worse than scoundrels are those who egg them to scoundrels conduct."

Antiquity has bequeathed the Sabbath to modern nations; and the fact that this institution has subsisted, in spite of the changes which have taken place in the domain of politics and religion, testifies to its intrinsic value and to its absolute necessity.

MINISTERIAL CHANGES:—Rev. G. S. Hitchcock, D.D., recently Roman Catholic priest, has been preaching for the Unitarians at Chatham; Rev. J. H. Weatherall, M.A., of Bolton, has accepted appointment to Essex Church, London; Rev. F. W. Turland has terminated his ministry at Hindley. Revs. Dr. Crooker and his wife, Florence K. Crooker, M.A., are about to return to America; Rev. F. Munford, B.A., ex-Congregationalist, has accepted appointment to the Kilburn Unitarian Church, London; Rev. E. Thackray, M.A., Ph.D., has commenced his ministry at Stand; Rev. Irvine Lister, ex-Congregational, has accepted appointment to the Warrington Unitarian Chapel; Rev. T. M. Salmon, of the Unitarian Home Missionary College, has accepted appointment to Moss Side, Manchester, commencing duties Oct. 4th; Rev. J. Morgan Whiteman has received farewell at Chatham, and was formally welcomed into his ministry at Hurst-street Mission, Birmingham, Sept. 21st.

DEATHS:—Mr. John Rogers, Belfast, Aug. 23rd, 75; Mrs. James Whitaker, Padiham, Sept. 6th, 76; Dr. Walter Holbrook Gaskell, F.R.S., Great Shelford, Sept. 7th, 66; Miss McDowell, Larne, Sept. 1st; Mrs. J. T. Kitchen, Leeds, interred Sept. 7th, 57; Mrs. Clarence Norbury, Chingford, Essex, Sept. 10th, 40; Mr. Wm. Winbury, Kidderminster, 64.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

To Our Neighbours. Unitarianism Explained : :

[No. 2]

A two page Tract for Church Propaganda.

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